

II.—*Examination and Analysis of the Mackenzie Manuscripts deposited in the Madras College library. By the Reverend WILLIAM TAYLOR.*

Palm-leaf MS. No. 217, counter mark 74.

A :—TAMIL.

I.—*Cóngá désa Rajákal.*

There are two copies of this valuable manuscript both of which were read and compared together. The one was found to be an imperfect copy of the other, having besides a considerable chasm in the middle: the superior copy has also a short break in the passage relating to a change of VISHNU VERRD'HANA of *Talcád* from the *Jaina* to the *Váishnava* faith; there is also an omission of one or two names. In other respects the better manuscript is complete. The palm-leaves of this copy (and of the inferior one also) had suffered much from being eaten through by insects: in some places letters, in others words, were quite eaten away: these, however, could be made out by a little attention; and to prevent further illegibility, I directed the manuscript to be re-stored in paper, forming a valuable record.

Though the title indicates only a narrative of the ancient *Cóngá-désam* (being as it would appear the same with the modern *Coimbatore* country) yet the work contains distinct chapters, or sections, which might be regarded as distinct productions on the *Chóla*, *Oyisála* and *Vijayanagara* kingdoms; these kings having been successively conquerors of the *Cóngá* country. The first record of the country goes up nearly to the commencement of the Christian era, and narrates the rule of some chiefs down to the close of the ninth century, and conquest of the country about that time by ADITYA VARMA a *Chóla* prince. Various matters are narrated in connexion with this dynasty, and some light is thrown on the *Pándya-désam*, such as the records of that kingdom would not own. The *Cóngá* country then seems to have come under the rule of the *Oyisálas* whose capital was above the *Gháts*, in the *Mysore* country. These gave way before the *Ráyers*, of *Bisnagur*.

Both dynasties of *Oyisálas* and *Ráyers* are given from the commencement. The record is brought down to a period subsequent to the transfer of the remains of the *Ráyer* power to *Pennacóndai*; and concludes with narrating warlike operations in the *Mysore* country, with the siege and storming of *Seringapatam* A. D. 1609-10, nearly two hundred years antecedent to a like event which made it for a time

so famous. At that time it is said to have come into the possession of the rája UDIYAR of Mysore.

The manuscript is for the most part free from the mythological fable which usually disfigures *Hindu* documents, and is well supported by dates; in general referred to inscriptions which are mentioned; and many grants of land are specified with such reference. On the whole this is one of the best, and most valuable manuscripts in the collection. A more full abstract is not here given seeing that sometime since, I translated the whole; and intend to transmit a copy of it to the Bengal Asiatic Society for insertion, if thought worthy by them of such distinction, in the transactions of that illustrious Society.

Professor WILSON's notice of this manuscript will be found in Des. Cat. Vol. I. p. 198.

Books of Manuscripts on paper. Book No. 12, countermark 766.

Section 1.—The universal deluge according to the account of the Jaina people in the Chettupat district.

The account was given by one named CAVUNDE'SVARER. There are some geographical details of the neighbourhood of the *Himálaya* mountains, with chronological definitions dealing in magnificent periods of time, and narrating changes of those periods. Bounds of *Dherma Cándam*, and *Mléchch'ha Cándam*. The period of great heat—of fire—rain—previous to the deluge; then other kinds of showers—among them of sugarcane juice—of poison—quintessence of poison; by which means the earth sinks down depressed. Then come showers of milk—nectar—water, and afterwards the earth becomes restored: grass, plants, shrubs, &c. re-appear. Men also again inhabit the earth, who dwell on it and increase. After forty thousand years, the *Menus*, and *Chacravertis* are born, and continue to rule. Then comes a period of twenty crores of crores of years, at the close of which the seven kinds of showers, as before, introduce the *yuga praláya*, or periodical deluge. Certain other changes occur down to the year 2480 of the *kali-yuga*, corresponding with the year of the era of *Saliváhana* 1739 (A. D. 1817 when possibly the account was given). After another 18,000 years, there will be extreme heat for 21,000 years, and then in the *Dherma Cándam* only, the fire showers falling, will be followed by the periodical deluge.

Note. This short paper is in Tamil strangely mingled with *Prákrit*; and the writing is so much faded as to be with difficulty legible. It contains the most extravagant exaggerations; but illustrates obscure expressions in other manuscripts, as to fire-showers; and may be

taken generally for a confirmation of opinion among the *Jainas* substantially the same as to the leading fact of the deluge with the opinions and records concerning the same great event by the Brahmanical Hindus.

Section 2.—Account of a *Rája* of *Chenji* (*Ginjee*) who persecuted the *Jaina* people.

In the year of *Saliváhana* 1400 (A. D. 1478, 9) CA'VARAI VENCATAPATI NAYAK ruled in *Ginjee*, over the *Tiruvadi* district near *Vridháchala*. Being a man of a low tribe, he demanded of the brahmans who among them would give one of their daughters to him as a wife. They replied that if the *Jainas* would first give him a wife, they would themselves do the same. The brahmans went to a famous *Jaina* in the *Dindivanam* district, who promised to give his daughter to the chieftain; but instead of actually doing so, contrived to offer him a very cutting insult. The chief greatly incensed issued an order to decapitate all the *Jainas* that could be met with. In consequence some *Jainas* emigrated: some adopted the *Saiva* religion; some were slain, and some dissembled, secretly following their own rites. In *Uppu-Véhir* a disguised *Jaina* was taken at a pool of water while performing his evening ceremonies in the *Jaina* method, and was sent to *Ginjee*; but as the chief had just then a child born in his house, he pardoned the *Jaina*. This person after so narrow an escape vowed to devote himself to an ascetic life. With some preparatory studies he fulfilled his vow.

Another *Jaina*, through fear, had emigrated towards the south, passing from place to place, till at length in a dream he was directed not to go any further away. Immediately afterwards he heard of the approach of the Muhammadans towards his native place. He went to meet them, and advanced as far as *Arcot*; where he acquired land to cultivate.

After some time he sent for the before mentioned *Jaina* ascetic; and to prevent a strange religion being introduced, he located that person on his lands as a teacher and guide. Some time afterwards a brahman named TATTA'CHA'RYAR set up a pillar at *Conjeveram* and challenged any who might think proper to come and dispute with him. Hearing of this circumstance the aforesaid *Jaina* teacher named VIRACHENA ACHA'RYA went thither, and overcame TATTA'CHA'RYAR in polemical dispute, upset the pillar, and returned to *Uppu-Véhir*; where he fell sick, and died. Subsequently the *Jaina* religion flourished greatly in that neighbourhood, and TAYAMUR UDAIGAR continued to

extend to persons of that persuasion flattering distinctions and privileges.

Note. This paper was more legible than the former one, but in some places difficult to be restored. It seems to contain a plain traditional statement of matters not very remote; and, in the main, may possibly be depended on. Many *Jainas* live in the neighbourhood of *Arcot*, *Vellore*, and *Conjeveram*.

Section 3.—Account of the Sánc'hya, and other modes of religious credence.

In the early times during the reign of a son of *Bharata*, the *Muni Capila* performed penitential austerities after the *Jaina* (*Vaishnava*) mode. There is a defective *Prákrít sloca*, or verse. Some notice follows of the foundation of the *Sánc'hya* School by *CAPILA*. Notices of other persons with defective *slocas*. Account of leaders of the *Jaina* system, and of their disputations with the followers of other opinions.

Remark. This paper is in the same handwriting, and mode of composition, as Section 1, but the ink so much faded, as to leave the meaning provokingly unintelligible. The attempt to read it, and by consequence to restore it, has been a failure. The information that, if otherwise might have been obtained from it, we most probably possess from other sources.

Section 4.—Customs and manners of the Jainas in the Chettupat district.

This paper contains two parts, here designated by the letters A. and B.

A. The *Yethi Dherma* and B. the *Srávana Dherma*.

a. The *Yethi Dherma* is of ten kinds.

1. *Ard'hyavam*, to follow the right way, and teach it to others. 2. *Mard'hava*, to behave with reverence to superiors, and carefully to instruct disciples. 3. *Satyam*, invariably to speak the truth. 4. *Sáujam*, mentally to renounce hatred, affection, or passion, and evil desire; and outwardly to act with purity. 5. *Tiyágam*, to renounce all bad conduct. 6. *Cshama*, to bear patiently, like the earth, in time of trouble. 7. *Tapasu*, outward and inward self-mortification. 8. *Brah-mácharyam*, to relinquish all sexual attachment, even in word or thought. 9. *Aginchanam*, to renounce the darkness of error, and to follow the light of truth. 10. *Samyamam*, duly to celebrate all special periods, festivals, or the like.

b. The *Srávana Dherma* is of eleven kinds, 1. *Terisinígen*, one who relinquishes certain unclean kinds of food, with killing, lying, theft, and all anxious cares. 2. *Vritiken*, one who eats not at night, is faith-

ful to his teacher, to his family, and to his religion ; he is self-restrained and keeps silence, and zealously renounces the use of all pleasant vegetables. 3. *Sámáthíken*, is one, who with the foregoing qualifications, renders homage to the Divine Being three times a day, morning, noon, and evening. 4. *Proshópavásen*, one who fasts on certain days, so appointed to be observed. 5. *Sachítan-vríthen*, one who with the foregoing dispositions renounces certain kinds of food. 6. *Ráttiri bakh-ten*, one who observes mortification during the day only. 7. *Bramah-mácháryya*, one always occupied in contemplation of God. 8. *Anaram-pan*, one who quits cultivation, and all other secular occupations. 9. *Aparigrahan*, one who renounces all kinds of earthly gain. 10. *Anu-mati-pinda-vríthen*, one who forbears to eat even that which he had prepared. 11. *Utishta-pinda-vríthen*, one who relinquishes dress, except for mere decency ; he carries a pot, and lives in the wilderness.

B. The *Púrva-carmam* and *Apara-carmam*.

a. The *Púrva-carmam* is of 16 kinds ; and relates to ceremonies preceding birth, attendant on it, or consequent thereto ; with any particular ceremonies attendant on special occasions, during life.

b. The *Apara-carmam* is of 12 kinds, and relates to ceremonies consequent on death ; the first being burning the body, and the others different rites appropriated to following days. The names only are given, without any explanation of the various ceremonies.

Note. Section 4, A is in the *Granthá-Sanskrit* character, with a little *Jaina-Tamil*, towards the close. B is *Jaina-Tamil*. Though not very legible yet the restoration has been effected, this section may have its use.

Remark. In the *Srávana Dherma* particularly, some resemblance appears to some peculiar and known tenets of the Pythagorean philosophy. PYTHAGORAS is considered to have learned his system from the gymnosophists of India, usually confounded with the Brachmanes. But the Sanskrit term answering to gymnosophist is *Digambara*, usually understood to have belonged especially to the ancient votaries of *Buddha*, and from it the brahmans of the south coined the corrupt term *Samanár*, to denote the shameless sect of the *Bauddhas* or *Jainas*. I think that the tenets taught by PYTHAGORAS were those of the Indian *Digambaras*, or primitive *Bauddhists* ; and throw out the conjecture as perhaps meriting attention.

Section 5.—Representation of the Jainas of the Chettupat district.

A petition to Colonel MACKENZIE, Surveyor General.

The *Jainá* system was established in the Peninsula from very early

times, and had many fanes, with other buildings for sacred purposes, well endowed. The *Saiva* and *Vaishnava* systems arose in opposition; and the brahmans of those classes, by their learning and magical arts brought over the kings, or other rulers, to their mode of credence; followed up by persecutions of the *Jainas*, their champions in polemical discussion being first overcome by magical means, and afterwards destroyed. Some well-disposed rulers knowing these proceedings protected the *Jainas*, and made allowances to their religious edifices. A *Jaina* king from the north named YEMASITALA, came to the *Daudacáranya* (the great Peninsular forest) and clearing it, brought a large colony of people from the north. But KULO'TTUNGA CHOLA and ADO'NDÁI, took the country; and by the counsel of the brahmans many *Jaina* edifices were appropriated to the *Hindu* system of worship, and other edifices were destroyed. At a subsequent period, the conquerors relenting, five *Jaina* fanes, at places specified, were protected and endowed. VICRAMA CHOLA especially made a free-grant of land to the village of *Chitambúr*; copy of the inscription on stone, recording this grant, having been sent to Colonel MACKENZIE with the petition. About six hundred years ago YEDATA-RAYER, and VISHNUVA-DEVARAYER, gave 1400 pagodas as a free donation: the inscription commemorating this grant remains. About 200 years ago VENCATAPATI-RAYER gave a free donation of 1000 pagodas: copy of the inscription, recording the grant, transmitted. The rulers of the *Carnataka* country gave donations. During the rule of the Muhammadans, as the brahmans were their agents, these, without knowledge of their employers, resumed the whole of the grants, with the exception of only 200 pagodas. Besides IBRAHIM *subadar* fought with RA'YAJI of *Arcot*, and taking possession of the whole very unjustly left only 40 pagodas of the annual endowment. The *Jainas* complained to the nabob (name not specified) who issued an order on the subject, but the messenger bringing the order was seized by the *subadar*, and ill-treated. Terrified by this proceeding the *Jainas* made no more complaint, but committed their cause to God. When the Honorable Company had assumed the country, they removed the distress which the *Jainas* had suffered, and conducted themselves with equity to all. The people generally were restored to their privileges; the *Hindus* were employed and favored, and the *Saiva* and *Vaishnava* fanes protected; but about 160 fanes belonging to the *Jainas* were neglected. The *Chitambúr* fane, being ancient and distinguished, received some little notice, to the extent of 60 pagodas. Considering that the arrangement was made by servants of the Honorable Company, the *Jainas* were afraid to make any complaint. At length "as a child addresses its father" they

took courage to address the Government, pointing out the alleged invidious distinguishing favors, accorded to the *Saivas* and *Vaishnavas* above themselves, who were earlier established in *this* country (the *Tóndamandalam*). “As we (says the petition) do not desire much, we now enclose a list of actually necessary expenses for *Chitambúr* and other fanes.”

Section 6.—Account of the Jaina fanes at Chitambúr in the Chettupat district with list of expenses.

The required expenditure referred to in the preceding article follows here ; but as it relates to very trifling items and to the supply of such articles as oil, incense, lights, and the like, it was not thought necessary to copy out this portion, which could be of no general interest.

The following queries came after the list of required expenses ; and appear, as far as can be made out, to be inquiries given by Colonel MACKENZIE to his agent named APÁVU : some of the inquiries would seem to have been answered by the foregoing and other papers. 1. From the early times to the present, the statement of kings who ruled, requires to be made, either from written history or from tradition. 2. Regulations of old and down to the present time, with the dates or periods of their authors required : also their countries, towns and eras are wanted. 3. Eight thousand *Munis* were killed at *Madura*. In what particular places, and at what times did this event occur ? 4. As the *Jaina* system is asserted to be the original one, at what time and place did it begin ? 5. To what place in *Ceylon* were the *Bauddhas* first sent ? 6. It is said that the world was destroyed by a flood, and only *Satyavrata* preserved : what do the *Jaina* books mention on that point ? 7. What do the *Jainas* say of showers of fire and of mud, destroying the earth ? 8. From what country did the *Ládas* and *Lebbis* come ? 9. The *Yethidherma* and *Grihastha dherma*(the rest illegible).

Section 7.—Account of Damara-pákam in the Arcot district.

In the beginning of the era of *Saliváhana* this country (*Tóndamandalam*) was governed by the *Curumbers*, who built forts ; and KULOT-TUNGA-CHOLA hearing that they were bad people, came and conquered the land which he gave to his posterity. After some time, in the days of VIRA-JAMBU-RAYER, one named VIRA-VASANTA-RAYER acquired authority in this mud fort and changed the name to *Vira-vasanta-puram*, building temples, which after some time decayed, together with his authority. In the time of ACHYUTA-RAYER (of *Bisnagar*) an investigation was made by him, who had a car made and a fane built to *Varada-rajá*, with other similar matters. In the time of ZULFECAR

KHÁN the country went to ruin. In the time of the nabob WALLAJAH this mud-fort was attended to: a *killadar* and a revenue court were fixed there. In the great disturbance, many people from the vicinity took refuge within it. The fort is fifteen cawnies in extent. Here follows a list of the fanes or temples, which are around it, together with sacred pools and porches.

Section 8.—Account of ARZAKIYACHENAN and ANJÁTACANDAN, who ruled in the old fort of Azilam in the Arcot district.

Anciently all this surrounding country was waste. The above-mentioned persons came from the north, and built forts on the hills named *Cuthirái-tóndi*, and *Vaiyáli-tóndi*, with a town named *Arzagu-chenai*, having a palace therein, with a surrounding wall and gates: they also formed a lower fort, and an upper citadel. These chiefs extended their authority to some distance around, strengthened by fortified posts; and being without fear of superiors they began to molest the common people. Matters being thus, about three hundred years ago “*our forefathers*” came from the district of *Sri-sailam* in the north, to this country; from what cause is not known. By the permission of YOMMUNAR who built the fort of *Vellore*, they resided under his authority, and constructed a small military fort, becoming a check on the before-mentioned marauding chieftains. They formed five villages into one district, and protected the people. From that time, downwards, whether they held the land by *Sarvomóntyam* (independent right) or by *Artamániam* (half right) we do not know. Subsequently from the time of SÁBDULLA KHÁN, they were accustomed to pay a small and easy tribute. From the time of RÁYAJI’S *Subah* that easy taxation ceased, and a regular tribute to the full extent was paid. In the time of the nabob in consequence of the molestation of one named SILA-NAYAKEN (supposed to be some predatory chief) we built a small fort of brick for protection, and gave a maintenance to the troops that kept it from the proceeds of the land.

After the assumption of the country by the Honorable Company that allowance was discontinued, and the fort now only remains. We continue to cultivate the ground, and pay tribute to the Company like others; sometimes by direct tax to Government, and sometimes by an intermediate lease to farmers. There are two old fanes, one *Saiva*, one *Vaishnava*, in the neighbourhood. Some other unimportant details of fanes, sacred pools, &c. at the close of the document.

Remark. Compared with other papers the opening portion of this section may throw a ray of light additional on the state of the Carnatic under the early Muhammadan, or else the *Vijayanágara* government.

The narrative implies its having been written down from the oral communication of villagers, apparently of the *Vellála*, or agricultural class: claiming by tradition a descent from persons who emigrated hither from *Sri-sáilam* in the north.

Section 9.—*An account of Pundi, a Jaina fane in the Arnee district.*

This is a shrine of *Arhat* of the *Jainas*, of great consequence. The paper commences with a poetical description of the paradise in the midst of which it was built. The occasion was the following:—Two *Védars*, (of the tribe of wild-hunters,) one named *IRUMBAN*, the other *PUNDAN*, came thither, in order to dig up an edible kind of root. There was an ascetic who like *VALMICA* was doing penance in a white ant-hill, when these hunters in digging struck him on the breast with their implement. The hunters afraid shaded the spot with branches, and daily brought to the ascetic, who was named *TEKU-MANI-NÁTHAR*, offerings of honey, flour, fruits, and roots. After doing so for a long time, another *Muni* came thither, named *SAMAYA-NÁTHAR*, on seeing whom the *VÉDARS* became almost lifeless through dread; but on his manifesting tokens of favor they recovered self-possession. The *Védars* said to him “There is a god like to yourself in our quarter.” The *Muni* being rejoiced bid them shew him where, which they speedily did with great reverence. Under his instructions the foundations of a shrine to *ARHAT* were laid with the prescribed ceremonies. The two *Védars* afterwards hastily ran away, taking with them their bows and arrows to the *Rayer* to whom they reported that they brought good news which would remove his troubles. On the *Rayer* inquiring what it was, *PUNDAN* reminded him of a promise from him of giving even to the extent of half his dominions, if an evil spirit which possessed his sister, and which had destroyed all who attempted to exorcise it, could be cast out. While the man was speaking, this spirit quitted the woman, who came forth dressed, a plate of flowers in her hand, with which she set out to visit the residence of the *Muni* whose power had cured her. The *Rayer* and his family followed after, and on coming to the place, they all paid homage to the sage. On the *Rayer* asking him what he demanded, he required that the begun temple should be properly finished: which the *Rayer* accordingly directed to be accomplished. The two *Védars* had villages given them which afterwards bore their respective names; and when one of the *Munis* died, the other continued to reside in or near the shrine.

Note. This paper from the fading of the ink, caused great trouble in restoring particular passages, with a few failures in making out some

words, and letters. The general sense is however, preserved. It is in poetical Tamil, of the plainer sort, and merely the legend of a *Jaina* fane. The *Rayer's* name is not mentioned, nor any date. Accordingly the only use of the document is to illustrate native manners, and the mode of the introduction of the *Jaina* system at a remote period. The tribe of *Védars* (a pure Tamil word having no connexion with the Sanskrit word *Véda*) were not Hindus; but, according to indications in these papers, they were the earliest inhabitants of the peninsula, giving way before the *Curumbars*, even as these also were superseded by the pure Hindus. In *Hindu* writings the term *Védar* is synonymous with every thing low, vile and contemptible under a human form.

Section 10.—An account of a hillock of white pebbles (fossil remains) at Callipiliyúr in the district of Chettupat.

To the east of the above village there is a hillock entirely of white stones. The hierophant of the fane in that village, gave the following account of them. Two *rácshasas* named VÁTHEN and VIL-VÁTHEN lived here, and were accustomed to feast foot-travellers in the following manner: VIL-VÁTHEN first slew his younger brother VÁTHEN and then cooked him in pots out of which he fed the traveller. The meal being finished VIL-VÁTHEN called on his brother by name, who came forth alive, rending the bowels of the guest, who dying in consequence both of the savages feasted on his body. On the occasion of the marriage of SIVU and PARVATI, at *Cailása*, they dismissed AGASTYA, sending him to the mountain *Pothaiya* in the south; who, on the road, came by the residence of these *rácshasas*, and was treated with great civility by VIL-VÁTHEN, and the usual meal. On its being finished VIL-VÁTHEN called his brother; and AGASTYA, penetrating the state of the case, took up the words and added a word or two of Sanskrit, in consequence of which *mantra* the body of VÁTHEN dissolved, and passed away, without doing AGASTYA any mischief. He denounced a woe on VIL-VÁTHEN who died. The bones of these two *rácshasas* having fallen to pieces, and becoming petrified, are now termed white pebbles.

Remark. Setting aside the ridiculous fable, a tradition like this implies that the Hindus designate savages by the term *rácshasas*; and that possibly (as Dr. LEYDEN has intimated) cannibalism was common in *India*, among the tribes supplanted by *Brahmanism* or *Bauddhism*. The hillock itself if really a fossil petrification should be an object of attention to the naturalist.

Section 11.—Account of the fame of Tiruvapúdi and of the ancient fort of Adi-narrayen Sambhuva Rayer at Váyalar in the Chettupat district.

In the ancient times PARASARA-RISHI (father of VYÁSA,) and MÁR-CANDAYA-RISHI, retired for penance to this mountain named *Sridarisanam*. VISHNU came thither to see them, and remained reposing on ATHI-SESHA; giving *mócsham* (or eternal happiness), to such as came to worship him there: these visitors being not men, but the inferior gods. They formed mountain-pools for bathing, which now make five cascades. The *tirthas* (or pools), are designated by names. In one of them the footsteps of VISHNU are visible by the marks left. A little to the east of this hill VIRA NARRAYANA SAMBHUVA RAYEN built a fort, governed the country, and made some charitable grants. Fragments of buildings in brick-work indicate the site of this fort. His palace was on a hill at some distance westward; where also vestiges appear. There is also a Vaishnava fane. As only a few dwellings are in that place it is now called *Vayalúr* (a hamlet in the open fields). At the foot of the hill there was once a Saiva fane, of which now only the emblem of SIVA remains. Under the hill are other antique vestiges, among them of a wide street with *mantapas* (or porches), and other similar things, appendages to Hindu worship. In a former *yuga* (or age) the *Vánara* (sylvans) paid homage to RÁMA, the incarnation of VISHNU; and when the latter returned to *Váicontha*, he called for them: some followed him, and some remained, continuing to the present day, in Vaishnava fanes, to attend on the god. The black-faced species of ape especially abounds in this district.

This statement was written according to the account given by the NAMHIÁN (brahman) of *Tiruvayipadi*, and of *Vencatésa-mutháliar*.

Remark. From an account like this we can extract nothing more than the certainty of some head town of a district, having existed under a chief, whose name elsewhere appears, and who may have been among the chiefs arising out of the ruins of the ancient *Chóla* dynasty.

Section 12.—An inscription on a slab at the entrance of a Jaina fane at Turakal in the district of Vandivási.

The inscription commemorates the grant by TIRUMUCAPA SVASTA SRI GOVA-PERUN-SINGHEN, of a *Pallichantam* (alms-house), to the officiating hierophants and their assistants. It has no date except the specification of *Carteceya* month (part of November). It is in Tamil mingled with Prákrit in the usual *Jaina* manner; and does not appear to be complete, unless the sign at the end be intended to denote (&c.)

by the copyist, as not having transcribed the whole, which seems to be not improbable.

A remark by APPAVU (Col. MACKENZIE'S Servant.)

In *Turákal* there is a small hill, on which there is a curious *Jaina* fane, and another one at the base. In one place there is an image of fine workmanship, and in another place four well sculptured images. In the latter there are three inscriptions, respectively in the *Canarese*, *Tamil*, and *Sanskrit*, of which the letters would require great pains to copy, or decipher. There is the unfinished commencement of a sculptured cave, like those at *Mávalipuram*, and several natural caves around the hill; in three of which there are *Jaina* images, on seats (or pedestals): they say that *Jaina* ascetics lived in these caves. There was most probably a *Jaina subah* (or assembly) here in former times. The description and account were obtained from LOGA-NÁTHA-NÁYANAR.

Section 13.—An account of Aragiri hill, near the village of Arun-gunram in the Arcot district.

In the *Scúnda-purána* by VEDA-VYASA, an account is given of a place three and a half *yojanas* (leagues of 10 miles each) west of *Conjeveram*; where there was a celebrated fane endowed by many *rijas*, as KULOTTUNGA CHOLA, and others. Notice of festivals in the neighbourhood. In the fanes of *Tirtha-náthar*, and *Cudapa-náthar*, are inscriptions of the year 1120 era of *Saliváhana*. On a large stone there is an inscription of the time of KULOTTUNGA CHOLA commemorating a treaty between JAMBU-RAYEN who ruled in west country, the conqueror of the PANDIYA king, and *rája* CESARI VARMA. There are besides many other inscriptions, commemorating grants by other persons. The Muhammadans broke up this fane, and used the materials in building *Arcot*. In the shrine of one of the emblems of SIVA, to the north-east some offerings continue to be paid. There is a perpetual spring (fountain) near the place. In the era of *Saliváhana* 1122, one, named CHENGENI VICRAMA RAYER JAMBU-RAYEN, built a fane to the (*gráma deváti*) village tutelary goddess: an inscription on a pillar of the porch is the attestation. Various benefactors built and endowed particular places, and after their time a chieftain named ANJATHI CAUDAN acquired authority and fixed boundary gates at a great distance around. At that time *Vellore*, *Arcot*, and *Arnee* (forts) were not built: when these were constructed that chieftain's power had passed away. To the paper is appended a list of ten sacred pools, and two larger reservoirs.

Observation. The foregoing paper seems to afford some historical indications ; and the neighbourhood therein referred to would seem to abound in remains of some antiquity. Should the inscriptions not prove to be found among those in the collection, from the *Conjeveram* district, they would perhaps merit an attentive examination. We find herein a confirmation of Section 11, and that JAMBU RAYER (or SAMBHUYA RAYER) was probably the titular name of some series of *râjas*, or important chieftains.

Note. From Section 10 to 13 the handwriting differs, and with a few exceptions, is legible, not causing much difficulty, these sections have been satisfactorily restored, though in a very few years more the ink would have entirely faded.

(A paper not sectionized in the list at the head of the Book No. 12.)

*Account of the Vellore Muhammadan Chiefs, composed by VELLI
CANDAIYAR.*

In the course of the *Cali-yuga*, GHULAM ALI KHÁN ruled in *Vellore*. He had four sons. The names of these are mentioned, and their rule. ACBAR MUHAMMAD ALI was the youngest, and most distinguished. In his time one named SILA NAYAKEN made great disturbance in the country. A force was sent against him of which the marchings and halts are stated. On coming to the boundary of SILA NAYAKEN, spies were sent, who after having ascended the hill-fort of SILA NAYAKEN returned, and reported that they had seen only women. As many of these as should be taken were ordered to be sent to *Arcot* ; and one named RANGAPA CHETTI, advised to have their hands and feet cut off, which it is implied was done. Mention is made of a lame *Pandit*, who supplied SÁDAT ULLA KHÁN with ten lakhs of money. The cause of the above hostile movement is stated to have originated in a disagreement between SILA NAYAKEN, and one named VARADAIYAR ; who had been accustomed mutually to accommodate each other with loans to the extent of 30,000 pieces of money. But on one occasion the loan of only 4,000 was refused to SILA NAYAKEN. In resentment SILA NAYAKEN waylaid the pregnant daughter of VARADAIYAR, and after seizing her, had her bowels ripped open, the fœtus taken out and its place supplied with thorns ; the abdomen being afterwards sewed up. VARADAIYAR went to *Arcot* ; and, by Muhammadan aid, effected the destruction of his cruel neighbour.

Observation. Exclusive of the above, there is some absurd matter as to the derivation of the name of the *Palár* (or milk-river) and of the *Shadaranya* ; which will be found to be better given elsewhere

in these papers. There is also a very loose paragraph of no weight, as to what the writer had heard of the *Mahrattas*, and *Muhammadans*, in the Peninsula. It states that the *Rayer* ruled 500 years before the *Muhammadans*, the *Vellulas* for 700 years before the *Rayer*. Three hundred years preceding are not filled up with any name; and antecedently to that period the *Séra*, *Chola*, *Pándiya* kings, and the *Chacra-vertis* ruled.

This is not a well written paper. Its only use seems to be to explain who was *SILA NAYAKEN* before referred to (Section 8); and to shew how ruthless human nature can sometimes be, under particular circumstances.

Section 14.—Account of *Tirupanang Kádu* in the district of *Tiruwatur*.

Reference to the marriage of *SIVA* and *PARVATI*, on *Cáilisa*. The assembly of *rishis*, and others, among them *AGASTYA* and *PULASTHYA*; at which time the earth was irregular in height, and *AGASTYA* received an order to go and make the earth equal, or level. A promise, that *SIVA* would appear to him by the way, was accomplished at this place, called *Tirupcnang Kádu*, as being situated in the *Daudacáranja*, abounding with *Pouna* (i. e. palmyra) trees. At a subsequent period three celebrated poets named *SUNTARER*, *APPAR*, and *SAMPAUTAR* came to *Tiruwatúr*, and sung the praises of that place. A little to the south of *Tiruwatúr*, at *Tirupanang Kádu*, the god appeared to them in the guise of an old man—struck the ground with his *súlam*, producing water—and provided food. Subsequently a *Chola* king who had incurred the guilt of killing a brahman came this way, and to remove that guilt, seeing the place without a fane, he built a double shrine for the god and goddess, with the usual accompaniments and grants, recorded by inscriptions. After the *Chola* kings had passed away, one named *TAMALA-VAREE* built a large *mantapa* (porch) in front of the shrine with a mud fort around. Subsequently some district chieftains turned this fortification into a stronghold, and put troops therein. In the time of *ANAVERDHA KHÁN*, nabob of *Arcot*, 500 *Mahrattas* came by treaty and treacherously took the fort, killing *MU'RTI-NAYAKEN* its commander, and rasing it to the ground. The families of people for ten miles round, through fear of the *Mahratta* cavalry, had taken refuge in the fort; many of these the *Mahrattas* killed, while some escaped wounded. The shrine was plundered, and its service ceased. In the time of *Ráyají* the ruler of *Arcot*, a wealthy man from *Madras* made some endowments. In the great Muhammadan troubles worship

ceased. The brahmins did not succeed in obtaining the patronage of the Hon'ble Company. A brahman made some repairs, with alms collected by him; and the *Cúmbhábishégam* (or transfer of the inherent divinity of the image, into a pot of water), was performed during the process of the repairs.

Section 15.—Account of the tribe of Nohkurs in the Tiruvatúr district.

This class of mountebanks arose about the year 214 era of *Saliváhana*. They acquired skill by the assistance of *DEVI* (or *Durga*). On one occasion they especially exerted themselves at *Trinomali*, fixing their pole on the top of one of the loftiest turrets of that fane; and going through their feats as though the pole was fixed on the ground. They then, as a body, begged of the spectators to affiliate them into their tribes; which request was refused. At length the tribe of weavers consented to receive and incorporate them into that tribe. Hence they are considered to be the weavers adopted children.

Note. These people have not the appearance of *Hindus*. Perhaps they came to India about the abovementioned period; and they would desire to be naturalized. I have heard another account of their origin. They may add a class to the number of those who, being in this country, are not aboriginally *Hindus*.

III.—*Manuscript Book, No. 15, countermark 769.*

Section 1.—Account of the war of TONDAMAN CHACRAVERTI and VISVAVASU rája.

ADONDAI the son of *KULOTTUNGA CHOLA* having destroyed the *Curumbars*, and cleared the waste-lands, ruled the country. Its four boundaries are mentioned, and a hyperbolic description is given of its splendor and power. A king from the north named *VISVAVASU* came with a great army and fought with him for a year, by which much of the country was laid waste, and the whole conquered, *ADONDAI* fled with some scattered remnants of his forces, and lived for some time on fruits and roots, the spontaneous productions of the earth. While wandering about a temple of golden-colored turrets struck his view: he entered and worshipped *ISVARA* and *ISVARI* therein; and determined to remain there. After some time he was favored with a vision of the local *numina*, who assured him that his adoration was accepted, and promised him a great army, with the entire recovery of his possessions. As *TONDAMAN* was afraid of his adversary, this fear was reproved; and as a sign he was told, that on going to the encounter, he

should find at a certain place the figure of *Nandi* (the bullock vehicle of *SIVA*), which usually looks at the gate of a shrine, turned the other way. A greatly exaggerated description is given of the battles; which resulted in favor of *ADONDAI*, who at length, with his own hand, cut down *VISVAVASA rāja*. This last (in the *Hindu* poetical fashion) is then represented as turning into a celestial form; and addressing the conqueror, he gives an account of the cause why he was banished from *INDRA*'s presence, to be a king on earth, and to have his form restored by the hand of a votary of *SIVA*. After declaring the right of the conqueror to rule over the land, he went to the invisible world. The victorious *ADONDAI* appointed ministers to assist him, and returning to *Suriti-puri* (the place of the former vision) he made great additions of shrines and ornaments, and caused the public festivals to be conducted with regularity.

Remark. This is only another and more poetical version of an account otherwise mentioned in other papers of the collection. The leading fact, that *ADONDAI* conquered and regulated the *Tondamandalam* is unquestionably historical. The means will be found to exist in the collection of bringing out the connected circumstances in full detail.

Section 2.—Account of Arcot; derivation of the word; first and second settlement; and subsequent history.

The *Brahmānda-purāna* is adduced as an authority that *Nandi* (the vehicle of *SIVA*) for some fault was sentenced to become a stone on earth, and accordingly became a mountain, called *Nandi-dūrگا* (*Nundidroog*). *VISHNU* interceded with *SIVA*, on behalf of *Nandi*. *SIVA* ordered *GANGA'* in his hair, to fall on the fountain, (the river *Pālār* rises from *Nundidroog*) and to wash away the fault of *Nandi*. *GANGA'* replied that if she descended on earth she wished *SIVA* and *VISHNU* to be in their shrines on the banks of the river, and that she might run between both to the sea. The request was conceded, and *SIVA* came to *Cánchipúram* (*Conjeveram*) in the shape of a *brahman*. An account of the images of *SIVA*; and of the six *rishis* who established them. The waste country wherein these six ascetics dwelt was termed *Shadáranya* (in Tamil *Aru-Cádu*) "six wildernesses;" whence came the word, popularly written and pronounced, *Arcot*.

When *KULOTTUNGA CHOLA*, and his illegitimate son *ADONDAI* had conquered the foresters of the country, they saw that this *Shadáranya* had been the abode of sacred ascetics; and hence they built many fanes with the usual accompaniments at *Cánchipuram* and other places.

Subsequently the edifices built by them went to ruin; and the country became a wilderness, as it had been before. Thus it remained for some time till NALA BOMMA-NÁYADU, and TIMMA-NÁYADU, being on a hunting excursion from *Pennacondai*, hearing there was a multitude of beasts in this forest, came hither. They saw an old hare chase a fierce tiger and seize it by the throat, at which they were surprised: they considered this to be an auspicious place; and, having caused it to be colonized, they cut down the forest termed *Arcádu*, and built there a stone fort, with treasure discovered by *Anjanam*, (a kind of magic,) and ruling there the power descended to several generations. At length ZULFECAR KHÁN, with a Muhammadan force, came into the country, and, after fighting with the *rája* of *Ginjee* for twelve years, he took the hill-fort of *Ginjee*, and placed DAU'D KHÁN in this country as his subadar. *Ginjee* and other places were included in the district of *Arcot*, and the subah of *Arcot* thenceforward became famous. DAU'D KHÁN after regulating all things went to the north. ZULFECAR KHÁN colonized the country with Muhammadans, and greatly improved it. He was superior to the former *Carnátaca* *rája*, and he made some benefactions to Hindu fanes. From the constant increase of inhabitants the town became very large. During this Muhammadan rule, it was not allowed to the Hindus to build large houses, or to travel in any conveyance. If any such thing appeared the persons connected therewith were seized, fined, and reduced to poverty. Such being the case with the settled residents, the persons employed as servants, were six months on fatigue duty, with a bundle of rice in their hands, and another six with their hands tied together in fetters. At length when the English came into power, and the disturbances had ceased, as *Arcot* was a large town it received much attention; and the inhabitants were happily released from their troubles.

Remark. The former part of this section is merely of etymological consequence, but the latter portion, as to the founding of *Arcot*, is valuable, and is capable of being joined in its proper place, with the other portions of real history to be gathered, here and there, from the materials which form this collection.

Section 3.—Account of the Bauddha rajas who ruled in the seven-walled Fort of Arzipadai tángi.

Anciently the *Bauddhas* ruled over one-third of the country forming the *Dáudacíranya*. They built a large fort with seven walls, called as above. There were *Bauddhist* fanes of celebrity at various places among them at *Conjeveram*. The last of their rulers was YEMASITHALAN. Many persons came to them from a great distance in the north

teaching their doctrinal and polemical *sastras*. They became very accomplished in their religious ways. They were united among themselves, and sent their children to a great distance to receive instruction.

Two persons named ACALANGAN and NISHCALANGAN produced a persecution by privately writing in a *Bauddha* book that the *Jaina* system was the best one. A device was had recourse to in order to discover the authors; and, on being discovered, they were forced to flee for their life, hotly pursued; when NISHCALANGAN, by sacrificing his life, contrived to allow ACALANGAN to escape, charging him, on succeeding to spread their system. The *Bauddhas*, in the heat of the moment had tied a piece of flesh in all the *Jaina* fanes, with a *slóca* of contemptuous import. ACALANGAN after his escape put a vessel containing ordure in the *Bauddha* fanes, with another *slóca* in retaliation. Under these circumstances of discord, the *ríja* ordered an assembly of *Bauddha*, and *Jaina*, learned men to dispute with each other, and to finish within a specified time, when he would himself embrace the victorious system, and put all of the opposite party to death by grinding them in oil-mills. The *Bauddhas* concealed themselves behind a thin cloth enclosure, so as to see their opponents without themselves being seen, and managed the discussion by means of doing homage to an evil goddess: as the appointed term approached the *Jainas* became anxious for their lives. In this extremity ACALANGAN had recourse to a goddess named SVÁLA-DEVI, who appeared to him, and gave him a phrase to use, which would mean, "what more?" or "what is there behind?" bidding him kick with his foot behind the veil or curtain. On the morrow ACALANGAN inquired "what more?" or "what is there behind?" and at the same time by kicking at the curtain, he broke a large jar in which the fermented juice of the palm-tree had been kept, wherein from long standing there were worms, and whence an offensive smell proceeded. The king in consequence declared the *Bauddhas* to be conquered, to which they were compelled to accede. ACALANGAN was afterwards admitted to the *ríja's* presence, and became his instructor.—There is a reference to further matter on the subject contained in book No. 27.

Remark. Under restriction as to that reference, it may be observed that from this section the *Bauddhas* and *Jainas* clearly appear to have lived together as people of *one* religion under two modifications; the *Jainas* gradually increasing by coming from the north, and that a casual dispute only led to the violence of a schism. The account is an *ex-parte* one from the *Jainas*, who seem to have supplanted the *Bauddhas*. The statement that these last had a fane at *Conjeveram* is consistent with vestiges found there, and elucidates a part of the *Madura Sihalla-pu-*

rána, while it affords an idea as to the *time*; checking the extravagance of that *Purána*. Supposing the statement received from the *Jainas* to be with them a matter of record, or correct tradition, we may conclude with certainty that incidents in the *Madura Purána*, carried up to a high antiquity, were not more remote than the early part of the Christian era. In this way, I conceive, documents which seem to be trifling in themselves may, by comparison with other documents, assist in elucidating points of actual history. The *Brahmans* and the *Bauddhas* or *Jainas*, are the best possible checks on each other. The punishment by grinding to death in oil-mills, is one well known to Indian History; and in the progress of development of these papers it will be seen that *Bauddhas* and *Jainas* were subjected to it, at a later period, by *Hindu* kings, under *Brahmanical* influence.

Section 4.—Account of the destruction of Eight Thousand Jainas by the famous SAUMPAUTAR-MURTI, at Punai-takai-matam.

This is an account considerably *ornamented*; and much resembling the accounts which we otherwise have of the destruction of the *Samunat* at *Madura*; herein also referred to. The site of the transaction is however different, the name of the king who is concerned is not mentioned nor yet the name of his kingdom. I am doubtful whether the transaction be not the same with that which occurred at *Madura*. At all events the paper is worth translating, as a note, or illustration, to any leading view of the whole subject. The general fact that SAMPAUTAR was the inciter of an extensive and cruel persecution of the *Bauddhas* or *Jainas*, by the *Saivas*, is historical.

Section 5.—Account of the first founder of the Chola kingdom, named TÁYAMÁN-NALLI.

Anciently the *Pándiya*, *Chóla*, and *Tóna* countries were one vast forest, called after DAUDACA a *rácshasa* that dwelt in it. RÁMA brought several people from the north, and one person, named TÁYAMAN-NALLI settled at *Trichinopoly*; then surrounded by a vast wilderness. He built a fane and placed an emblem of SIVA, called after his own name, on the rock: he also paid great attention to cultivation. He had a son called VEN-CHOLAN, from connecting the *Cawvery* river with the *Ven-nar*, and thereby fertilizing an enlarged extent of country. His son was CARI-CAUDA-CHÓLA so called from having embanked the *Cawvery* river.

Remark. Of the accuracy of this paper I have some doubts, chiefly because the name of the fane on the top of the rock of *Trichinopoly* is said to be an epithet of SIVA of the same import, in Tamil, with *Mátri-*

b'huvesvara in Sanskrit; that is "SIVA who became a mother," from a fable that SIVA gave suck to an orphan; being no doubt some historical circumstance, veiled under an emblem, or hieroglyphic. The name was also borne by a famous *adwita* poet at *Trichinopoly*. Whether it belonged to a colonist from the north, as stated in this paper, I would leave others to determine.

General Note to Manuscript Book, No. 15.

The paper on which this book is written remains in good preservation, unattacked by insects. But the writing being very pale, and liable to early illegibility, pointed it out for restoration. The contents of the book are of average interest, and a few passages are rather special.

IV.—*Carnátaca rájakal Savistára Charitra, or a General history of the Peninsula.*

(*Palm-leaf Manuscript, No. 214, countermark 75.*)

This work, which is of no ordinary interest or importance, professes to be a general history of Peninsula India, Muhammadan as well as Hindu, and to include the period from the commencement of the *Cali-yuga*, corresponding with the installation of PARICSHÍTA son of ABIMANYA, and grandson of ARJUNA, down to *Cali-yuga* 4908, being *Acheya* year of the Hindu cycle, era of *Vicramaditya* 1864. *Saliváhana saca* 1729, (A. D. 1807-8.) It is a great pity that there is a small chasm in one place, and a much larger one in another, though not in the most valuable portions. The general nature of the work may best appear from the following abstract, often little more than a mere index to the contents.

Introduction. The usual invocation. The author's name NARAYANEN of the *Anantakón* race of *Ginjee*. The book was composed while Lord W. BENTINCK was Governor of *Madras*, at the special request of Colonel WILLIAM MACLEOD then Commissioner at *Arcot*; who desired NARAYANEN to write down a narrative of events in India from the earliest times, as such an account would be very acceptable to Europeans. In consequence of this request NARAYANEN felt great anxiety that his work should be complete and authentic; and, after six months preparatory study, during which he specially procured the aid of learned Muhammadans, and acquired from them all the details of their books and records, he wrote down this compendium of results. He offers the customary apology to authors and critics for any deficiency that may be found in his production.

The Narrative.

The first *Cánda* or section, on primeval matters. A reference to the creation of elementary principles; the *Brahmándam* or mundane egg,

the formation therein of the different orders of beings and things. The greater and lesser periods, or ages, periodical deluge; formation of inferior gods, *asuras*, and men; *Avatáras* of VISHNU; eclipses, how accounted for; fasting at that time peculiar to India; Hindu notions of geography, mention of *Nipál*, *Moghulistán*, *Túrkistán* and *Hindustán* proper. The birth of CRISHNA about one hundred years before the end of the *Dwápara-yuga*, and his building the town of *Dwáracá*, on the sea-coast, and reigning there. His actions are stated in plain language, divested of the marvellous.

The second *Cánda*, or section, relating to the royal line of *Hastiná-puri*.

The genealogy of the race deduced from *Sóma*. Accounts of the *Pandavas*, and other persons, similar to matters in the *Mahábhárata*, but reduced to simple narrative, by the rejection of hyperbolical metaphors. A long lapse of time given to the later descendants subsequent to JANAMEJEYA. VICRAMADITYA conquered and ended that race. References to SALIVÁHANA and BHO'JA rája, with their successors (of great value if authentic), down to year of the *Cali-yuga* 3700, about which time is fixed the commencement of the *Hegira*; Hindu kings ruled 591 years after that period. The conquest of *Delhi* placed in the reign of PAITHU. Rise of the Muhammadan ascendancy.

The third Cánda or section. Account of the Willaet, or original country of the Muhammadans.

Geographical details and definition of the country north-west of the *Indus*, adapted to aid in fixing the reference of names in *Pauranic* geography; mention of ALEXANDER'S victory over DARIUS; extended notice of ancient *Irán* and *Túrán*; rise of MUHAMMAD in year of *Vicramáditya* 621, era of *Saliváhana* 486; notices of the CALIPHS his successors; a somewhat full account of HASSAN and HÓSSEN; various subordinate matters; *Cersian* invasion of *Multan* and *Lahore*, (by way of *Candahár* and *Cábul*) against RÁMA DEVA king of that part of the country, (*Hegira* 431,) who routed the invaders and drove them back across the *Indus* at *Attock*. Reference to FIRDAUSÍ author of the *Shah Nameh*, the insufficient reward given to him, which he bestowed in charity, and satirised the promise-breaking patron. Invasion of *Delhi* from *Persia* taking tribute; extension of the eruption in the Deccan; plunder of the *Carnátaca* country extending as far as *Seringapatam*. Images of gods taken thence, and carried to the *Pádsháh* at *Delhi*; RAMANUJA was then at *Seringapatam*, and went to the *Pádsháh* at *Delhi*; by making interest through the medium of the *Pádsháh's* daughter he recovered

the sacred images and brought them back ; the *Pádsháh* after making a treaty with the *Delhi* monarch returned to *Irán*. Another invasion in the year of the *Hegira* 622, with subordinate matters.

The 4th Section on Delhi affairs.

In *Hegira* 625, Sultan CAIAS DIN *Pádsháh* invaded *Multán* and was defeated. There are many following details of battle and negociations, not well admitting of an abstract. At a later period there is special mention of MIRZA ALA UDDIN GORG, as having conquered BAHARAM SHAH and being seated on the throne of *Delhi*. He sent to demand tribute from the southern kings in *India*, which was not given, and the refusal led to various hostilities. Affairs of *Gujerat* are introduced. FIROZ SHAH is said to have acquired extensive power in *Hindustan*. Other details of more or less importance are given.

The 5th Section. Account of TIMUR.

A shepherd boy named TAYAMU'R, was in the habit of leading out a few sheep belonging to his mother to the forest, wherein one day he met a holy man ; who, in a manner minutely detailed, prophetically announced his future sovereignty, and that he should be the head of a dynasty of twenty-one kings. At 18 years of age TAYAMU'R discovered treasure in a well : relinquishing the care of sheep, he assembled troops and made successful incursions on *Irán*. He overcame various chieftains, and conquered the troops sent against him by the *Pádsháh*, defeated the *Pádsháh* himself and took him prisoner. In *Hegira* 773, TAYAMU'R imposed tribute on *Irán*. He subsequently attacked the kingdom of *Turán*. TAYAMU'R gave to four of his sons, four kingdoms. He invaded *Afghánistán* and overthrew its ruler. Subsequently TAYAMU'R invaded *Hindustan*. He sat down on the *Delhi* throne *Hegira* 801. Minor details. Transactions with the *Shah* of *Roum*. Intending to invade the empire of *China*, he fell sick and died on the way H. 807 : various details of the *Delhi* empire follow. At a later period some notices of *Oudipore* and *Jeypore* are given.

(A small chasm occurs, the palm-leaf, No. 51, being wanting ; it may be recovered, and space is left for it in the restored copy.)

Some details respecting HUMAIUN SHAH, his recovery of courage after the loss of his kingdom ascribed to a singular reproof unconsciously given to him by a woman, who charitably bestowed a meal on him when he was a fugitive in disguise. ACBAR ; his inquiries into *Hindu* literature, part of it transfused into *Persian*, at an expense to him of three crores of rupees. He died H. 1014. His son JEHANGUIR—in-temperance ; other habits ; attachment and gifts to NOURMAHAL ; notice of the *Bengal* soubah, held by the younger brother of NOURMAHAL,

who abusing his trust was ordered to be beheaded, but escaped by her contrivance. Anecdote of three lime-kilns kept ready by the *Shah* for the death of himself, of NOURMAHAL and her brother, in case of emergency. AURUNGZEBE. The *Mahrattas*; various details; foundation of *Aurungabad* H. 1060. Notices of ADIL SHAH, and the ruler at *Hyderabad*. Magnificent tomb; details of tributaries. AURUNGZEBE's behaviour towards his father and brothers. Affairs of the *Panjab* and of *Gujerat*. Mention introduced of *Anagundi Ginjee*, and other *Carnátaca* countries. *Vellore, Ginjee, Arnee, Tanjore*, governed by him. War with SÁHOJI, chief of the *Mahrattas*. Death of SILOJI rája; crowning of SÁHOJI who ruled in *Sattará*. The *Pádsháh* sent ZULFECAR KHÁN to conquer the *Carnatic*; fought with the *Mahrattas*, took *Ginjee*. Mention of DAU'D SHAH; made *Killadár* of *Ginjee*. ZULFECAR KHÁN returned. The *Mahrattas* attacked him; details of the *Mahrattas*. AURUNGZEBE sent his son ASUPH SHAH to *Bengal*. Arrangement for his sons previous to his death, which took place in H. 1119. Various details concerning his successor. Details relative to some *Amirs* of the palace. Other matters down to H. 1131, when MUHAMMAD SHAH became *Pádsháh*. He sent out a firman to various kings as far as to *Arcot*. Various details inclusive of *Carnatic* affairs down to NADIR SHAH. AHMED SHAH, subsequent matters.

Section 6th.—Concerning the Mahrattas and the Tuluwa country.

The country referred to in this section lies between the *Nerbudda* and *Toomboodra* rivers (the *Nirmathi* and *Túmbúdra*). That land used to give tribute during the *Dwápara-yuga* to the kings of *Hastinápuri*, down to the time of JANAMEJEYA. SALIVÁHANA was born, an illegitimate child of a brahman, at *Múnguipatnan* at, or near to *Ráma-giri* (or *Dowlutabad*). He made extensive conquests even to the *Cauvery* river. He overcame VICRAMÁDITYA, and placed the son of the latter on his throne as a tributary, at *Oujein*. Many other kings ruled for 4000 years.

Transition to the land of *Tuluwa* and the upper *Carnátaca-désam*. A shepherd of the *Curumba* tribe did service to a *rishi*, or ascetic, who discovered to him hidden treasure, with which the shepherd quitting that occupation raised troops, and laid the foundation of *Anacóndai*, and afterwards of *Bijayanogaram*. He was named PRAVADA-DEVA-RÁYER. No mention of intervening matters down to NARASINGA-DEVA-RÁYER, who introduced a new dynasty.

Section 7th.—On the Hassan dynasty of the Deccan kingdom.

This kingdom began with HASSAN a contemporary with RÁMA-DEVA of the foregoing race. He was of humble origin. A brahman saw

him sleeping in the sun, his face shaded by the hood of a cobra-capella, and thence prognosticated his future greatness. At a time when a sovereign was wanted, and an elephant with a wreath of flowers on its trunk was deputed to fix on the proper person, the animal selected HASSAN from a multitude of people, and deposited the wreath on his head. He was in consequence chosen king.....

(In this place some palm leaves of the copy are wanting: how many cannot be determined, as the No. of the page is uniformly reckoned from the beginning of the section. Spare sheets will be left in the binding up of the restored copy, sufficient to allow of the filling in, should the deficient matter be hereafter recovered. There is so close a coincidence between the beginning of the section, and the account given by FERISHTA of the commencement of the kingdom of the *Deccan*, that possibly the whole section may only have been an abridgment of FERISHTA received by the author NARRÁYANEN from Muhammadans at *Arcot*. If so the loss is immaterial; but if otherwise, it is much to be regretted as a check on the mendacious FERISHTA is very desirable.)

Section 8.—Concerning the lower Carnátaca country.

Definitive boundaries of the *Carnatic*. The *Tónda-mandalam*, capital *Conjeveram*. The *Canara* country, capital *Seringapatam*. The *Chólo-mandalam*, capital here said to be *Chenji*, (*Ginjee*.) *Chola-desam* on the *Cauvery*, its capital *Tanjore*. To the south *Pándiyya-mandalam*, capital *Madura* with *Trichinopoly*. *Sera-mandalam*, capital *Tiru-nagari*. *Kerala desam*, capital *Ananta-sayanam*. *Telínga-desam*, capital *Kolocondai* (*Golconda*).—Revenues of those different kingdoms. The *Kerala*, *Pándiyya*, *Chola*, and other *rájas* were tributaries to the royal house of *Hastinapuri*. Some notice of the incarnations of the emblems of *Vishnu* (the *Chank*, *Chacra*, &c.) in the persons of MA'RER, SADUGOPA'RVAR and others. Notice of MÁNICA, VÁSAGER and SAMPNATAR; their polemical contests with the *Samunar* (*Bauddhas* or *Jainas*). Subsequent to that time the *Vaishnava* sect experienced a depreciation, owing to the ascendancy gained by the *Saivas*. Notice of Tamil poets, COMBAN, PUGERENTAN, OTTA-CUTAN. COMBAN composed his poetical version of the *Ramáyana* in Sal. Sac. 807. Notice of some *Chola* kings. The *Vaishnava* teacher RAMANUJA flourished Sal. Sac. 939. TRIBHUVANA CHACRAVERTI became *Suntara Paundiyya dever*, Fusly 460, VIRA PANDIYA CHOLAN was his son. RAMANUJA lived in his time. (These points and dates considered as the author's testimony are very important as a check on accounts by the *Saivas*.) Notice of the first inroad made by the Muhammadans into the *Carnatic*. Many details concerning

Crimi-canda-cholan; of RAMANUJA and the Muhammadans; CARICARA CHOLAN flourished 570 Fusly. VILLIPUTTURAR, a poet in the *Conga desam*, translated the *Mahábhárata* into *Tamil* verse at the promised reward of five gold *huns* each stanza (of four lines). On his task being finished, the king gave him only five fanams each stanza. Story of NANDI a king of the *Chola* country, his hunt of a pig, which in the end became metamorphosed into a figure of *Vishnu* in the *Varáha-avatára*, a shrine was built on the spot. Origin of *Chenji* (or *Ginjee*). A treasure was discovered by one ANANTAKON a shepherd, who raised troops therewith, and getting aid from other chiefs, established himself as a rája, *Ginjee* being his capital; this was Fusly year 600. He cut a canal for irrigation near *Trinomali* which in the course of time having become filled up, was restored by the nabob WALLAJAH, F. 1184. ANANTAKON gave to his tribe the name of *Sammanamánar*. He was succeeded by CRISHNAKON, F. 650. GONERIKON, F. 680, both of them built sacred edifices. His son was GOVINDAKON, Fusly 700. VALLIYAKON, Fusly 720, he made roads, choultries, &c. The dynasty now gave way before a *Curumba* tribe named *Vadaga Yediar* (north country shepherds): the first king of this tribe was KOBE-LINGAN, F. 740. He built a brick fort at *Chentamangalam*. He formed some tanks, and left others unfinished. In his time, his feudatories built several forts with bricks in different places, as *Asupúr*, *Pelácupúr*, *Cupam*, *Cohîr*, &c. He formed channels to bring down streams for irrigation from mountain springs; among which the one named *Kobilingan Juvî* remains to this day. He ruled with great equity. Afterwards, F. 800, NARASINGA UDIYAR became viceroy, the Maharayer of *Anacondai*, *Vijayanagaram*, and *Pennacondai* sent an army against the aforesaid KOBILINGAN, and having conquered the country he delivered it over to NARASINGA UDIYAR to be held as a fief sending tribute to the ráyer. A donation was made to a fane or temple, Sal. Sac. 1332 (A. D. 1410). About this time the rája of *Vandivash* named BHUPATI RÁYER UDIYAR ruled according to an inscription dated in Sal. Sac. 1341. VIRA-VIJAYA RAYER was also ruler over that district. VALLÁLA RÁYER ruled, F. 750. He made additions to the shrine at *Trinomali*. He paid tribute to the ráyer. After he fell the country being divided among petty chiefs became subject to CRISHNA-DEVA-RAYER. He sent a great army into the *Carnatic*, said to have consisted of 100,000 men, under the command of chiefs named VAIYAPA NAYAKER, TUBÁKI, CRISHNAPA NAYAKER, VIJAYA RÁGHAVA NAYAKER, and VENKITAPA NAYAKER. In F. 870 VANYAPA NAYAKER came and collected tribute extensively. He encamped near *Vellore*. The chief at *Chittoor*, and other petty chiefs

of the *Tondamandalam* had an interview with him. He fixed their rate of tribute. Mention is made among others of *Bomma-reddi of Calastri*. The ráyer's general afterwards went to *Ginjee*. The chiefs of the *Chola-mandalam* had an interview with him, and their tribute was also settled. VAIYAPA NAYAKER continued at *Ginjee* with his army. He gave it in charge to the subordinate generals to go and levy tribute on the *Pandya, Chola, and Chera* kingdoms. In *Tanjore, Trichinopoly, Madura* and *Tiru-nagari*, the kings respectfully answered to the demand. Thus the eastern *Carnátaca* (as distinguished from *Mysore, &c.*) became subject to the ráyer. He derived three crores of rupees from this country, and in consequence he divided the whole into three parts, under three viceroys. CRISHNAPA NAYAKER at *Ginjee*, governed the country from *Nellore* to the river *Coleroon*; VIJAYA RAGHAVA at *Tanjore*, governed the fertile country washed by the *Cawery* river; and to VENKITAPA NAYAKER, was assigned the country south of the latter. Notices follow of the proceedings of these viceroys. A Muhammadan coalition was formed against the ráyer. The principal viceroy of the latter was recalled, with his troops; and TUBÁKI NAYAKER thenceforward assumed independency at *Ginjee*. His successors with their dates and proceedings are mentioned. The last of them APPA NAYAKER is described as weak and vicious to an extreme. He came to the throne, F. 1030, and in his time a Muhammadan confederacy, the formation of which is ascribed to the treachery of BÓMMA rája of *Chingleput*, brought down a deluge of Muhammadan troops into the lower *Carnatic*. The siege of *Ginjee*, and its capture, after great resistance are described with considerable force and spirit, and at much length as the author is writing about his native place. The proceedings of VIJAYA RAGHAVA at *Tanjore* are also alluded to: he purchased peace. TIRUMALA NAYAKER of *Madura*, by the assistance of the *Collaries* routed and repelled the Muhammadans, who returned discomfited to *Ginjee*. Irruption of the Mahrattas into the country. Seizure of *Tanjore*. Tribute imposed by them on other places. Proceedings of *Sivaji* in the lower *Carnatic*. Arrival of the English at *Chennapatnam (Madras)*. Notice of other Europeans. From this time forwards, there is a minute and generally correct detail of the proceedings of the English and French in connexion with the nabob on the one part, and CHUNDA saheb, &c. on the other part. The French capture of *Ginjee* is circumstantially stated. The whole of the connected and subsequent transactions are interwoven with details as to motives on the part of native princes, such as perhaps our English historians, who have gone over the same ground, may not have so fully known. HYDER ALI and TIPPO's pro-

ceedings are fully described; and the commanding interest of the narrative may be considered to close with the final capture of *Seringapatam*, and its celebration at *Madras*. The author, however, continues his narrative onwards a few years later; and closes with a reference to the regulation of the *Arcot* country, and its management by his patron, Colonel W. MACLEOD, as Commissioner.

Remark.—In a general retrospect of the contents of this large manuscript, it appears that the suggestion of an English gentleman, produced that rare result a native Hindu historian, writing under the influence of good sense, and in conformity to a prevailing degree, with European notions of history. In an abstract I have not felt myself obliged to verify or compare his dates and facts with other authorities. There are probably some anachronisms and errors; but the value of the whole seems to me considerable, and the eighth section, down to the arrival of the English, invaluable. To me that matter is new, and with the incidental coincidences derivable from other papers in this collection a narrative may now be carried upwards, with some degree of certainty, to the era of CRISHNA RÁYER; above which there is only a short interval of anarchy till we reach the regular *Chola* government. The whole manuscript, but especially the first half of the eighth Section, ought, I am of opinion, to be carefully translated and edited.

Prof. WILSON'S notice of this MS. (Des. Cat. Vol. I. p. 199,) is as follows:—

“XI. *Kemáta-rájakal*, a Palm leaves, *b* ditto, *c* ditto, *d* ditto. An account of the sovereigns of the *Carnatic*. After a short notice of YUDHISHTIRA, and his brethren, and of some Hindu princes of the lunar family, the MS. gives an account of the *Mogul* sovereigns of Hindustan, and the family of NIZAM ALI. MS. *b* is an abridgment.”

On reading this notice I went to the college, and searched for a second copy without succeeding in finding one. This copy is much injured by insects. I shall be gratified if eventually I may succeed in effecting one completely restored copy.

[*To be continued.*]

NOTE. Since the above was set up in type we have received information, that Mr. Taylor's analysis will be printed in the *Madras Journal*. This does not deter us from publication inasmuch as our readers are for the greater part distinct. On the other hand it is most remote from our wishes to be thought guilty of forestalling our brother editor. We have both a claim to the materials, —he from his connection with the place of their deposit—we from having recommended their being entrusted to Mr. Taylor for examination; and we should be thankful to him for the opportunity afforded of making widely known the result of his successful labours.—ED.